

To stand still to nothing; & of course upon his stand still quicke as he
died. To continue still no gallowes burnt more lasting ought now but death becom
the ground and fire. The ground and fire. But because he was
an angel sent by God to man to comfort him in his affliction or hardness of pur
suing his way. And so he did. And so he did.

THE LATTER-DAY SAINTS. MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

No. 25, Vol. XXII.

Saturday, June 23, 1860.

Price One Penny.

THE FINISHED WORK OF CHRIST.

BY ELDER WILLIAM BAYLISS.

Jesus, when upon the cross and about yielding up the ghost, uttered these words—"It is finished." From this expression in his last moments, many have supposed that he intended to convey the idea that the work of salvation was complete, and that all was done that could be or was necessary to be done on the earth for the salvation of the human family. Consequently, they have concluded in their own minds that all that mortals can now do on the earth is to look to Christ and his finished work, and all will be well with them.

Now, so far as Jesus was permitted to carry out the decrees of his Father, while sojourning on the earth, in establishing his kingdom and revealing the plan of salvation amongst mankind, his work was finished. But we learn from the Scriptures that a great deal had to be done after he uttered that expression. It is true he had then made an offering for sin, and his mortal career was then finished. The "prince of this world" had succeeded in taking his life from the earth, no doubt thinking that then the work of salvation would cease. But we shall be able to see, by an examination of the Bible and Book of Mormon, that the work of salvation did not cease at the death of Jesus, but that he continued to carry out the great scheme of redemption after he had put on immortality.

We read in the New Testament that during his sojourn on the earth he laid the foundation of his Church in Jerusalem and the regions round about, that he called and ordained Twelve Apostles and several Quorums of Seventies and other officers for the work of the ministry, and that he instructed them in the laws and ordinances of his kingdom, and that he himself opened the door and set a bright example for all mankind to follow him. But the full power of the Priesthood to enable them to preach the Gospel and administer the ordinances of the kingdom remained to be given after his death and resurrection; and we thus find him busily engaged for the space of forty days upon the earth, after his resurrection, instructing his disciples relative to their mission, and showing them by many infallible proofs that although he had been put to death in the flesh, God had raised him up, and given him power to carry out his purposes. He therefore called them to him to handle him and see that he had not lost his tangibility or identity. He eat and drank with them, and opened their understandings that they might understand the Scriptures, and told them he would send them the promise of the Father; but they were to tarry at Jerusalem till they were endowed with power from on high. He then led them out as

far as Bethany, lifted up his hands and blessed them, and was then parted from them and carried into heaven. The disciples returned to Jerusalem and waited to receive their endowments. And being assembled in an upper room, the Holy Ghost fell upon them, when they spoke with other tongues the wonderful works of God, and with such power that many were convinced of the truth and were accordingly baptized. The Apostles here began their public ministry after Jesus left the earth.

We see from this that had the Apostles and other officers of the Church imbibed the same idea as modern Christendom, that Jesus had finished his work, they would not have troubled themselves to have gone to Jerusalem, or to have assembled in an upper room, to have received endowments, or the gift of the Holy Ghost. They would have thought it was all non-essential.

Again: We learn from the Scriptures that the Gospel of salvation was universal, that it had to be preached to all the world, that all mankind had to be saved by it, and that no individual could enter the kingdom of heaven without hearing and believing it. We therefore find that Jesus, after he expired on the cross, performed a mission to the prison-houses of the dead, visiting the antediluvians who "died while the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein eight souls were saved."

The Apostle Peter informs us that Jesus, "being put to death in the flesh, was quickened by the Spirit, by which also he went and preached to the spirits in prison." (1 Pet. iii. 18.) He also informs us that this was done that "they might be judged according to men in the flesh, but live according to God in the spirit." (Chap. iv. 6.)

Again: We find it written in John x. 16 that Jesus says, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Now, as we do not find him, during his lifetime, ministering to any save the Israelites dwelling in and around Jerusalem, we must either conclude that these sayings of Jesus must fail, or that he went and visited them after his death upon the cross.

We read in the Book of Mormon, commencing on page 456, that after Jesus was crucified he did actually make his

appearance to a portion of the house of Israel dwelling on the continent of America, and there established his Church, and revealed the order of his kingdom, called and ordained Apostles, Prophets, Evangelists, Pastors, and Teachers, endowed them with the holy Priesthood, and thus commissioned them in the same manner as he had done their brethren in the land of Judea, thus proving the saying of the Apostle Paul, that God had made of one blood all nations of the earth, and appointed their times and seasons, and the bounds of their habitations, that they might feel after him and find him, as he was not far from every one of them. (Acts xvii. 26, 27.) Nor does his work finish here; for we again read in the Book of Mormon (page 465,) that Jesus said unto his disciples, "Other sheep I have which are not of this fold, neither of the fold at Jerusalem, nor any of the regions round about whither I have been to minister; but I have received a commandment from the Father to go unto them, that they may hear my voice and be numbered among my sheep." Therefore said he, "I go to show myself unto them." We further read that Jesus continued with his disciples for a short time, instructing them in the government of his Church and blessing them with the power of the holy Priesthood, and then a cloud overshadowed them, that they could not see him. He then departed from them into heaven.

The sheep Jesus alluded to in the foregoing are no doubt that portion of the house of Israel who were carried away captive into the north country, of which the Bible says never man has heard from them since. But it appears that the Lord had not forgotten them, and thus the Saviour went forth unto them to carry the great plan of salvation, that they might hear his voice, and come into his fold, and be numbered with his sheep.

And the Lord, in his revelations to Joseph the Prophet, in speaking about the great gathering in the last days, says that those who are in the north country shall come in remembrance before him, and their Prophets shall hear his voice, and they shall come forth and smite the rocks, and the ice shall flow down, and they shall come forth and be crowned amongst the children of Ephraim. (See Book of Doctrine and Covenants, sec. 108, par. 6.)

Can we not see, then, that if the work of Christ had been finished when he uttered the expression on the cross, what a vast amount must of necessity have remained undone? The Church could not have been organized amongst the house of Israel that were lost to their brethren, the prison-house of the dead would have remained unvisited, the captives could not have been set free, and thus the most important part of the Saviour's mission would have remained unperformed.

But, O the short-sightedness of mortals!

whose minds have not been lit up by the Spirit of God—the light of heaven! How little they know of the purposes of the Almighty, or the mission of the Saviour! They judge according to their own contracted minds, and vainly suppose that they enjoy the Spirit of the Lord, when they have not performed the first act that will entitle them to it; but, on the contrary, have denounced the ordinances of the Gospel as being non-essential. How can such ever expect to receive the blessings of the kingdom of God?

DISCOURSE BY ELDER JACOB GATES,

DELIVERED BEFORE THE CONFERENCE IN DERBY, MAY 12, 1869.

(DAVID JOHN, *Reporter.*)

I feel thankful for another opportunity of meeting with the Saints in Derby. Perhaps I may not have many privileges of this kind while remaining in England, and hope that you will continue to give me your faith and prayers while I address you. I do not wish to talk about anything but the Gospel, or "Mormonism," as the world are pleased to call it. I do not know anything else, neither do I wish to, because it embraces all that is worth knowing or possessing, whether in the heavens or upon the earth. Paul, in his letter to the Romans, speaking of himself, says—"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." Yet it was "foolishness to the Greeks," and a "stumblingblock to the Jews." So it is to-day foolishness to the world, and a stumblingblock to professors of Christianity. Nevertheless their unbelief cannot change the truth of God into a lie, neither can they make void the power and blessing of the Lord embraced in the Gospel. Therefore I can say that I am not ashamed of the Gospel which has been revealed in this age of the world, whereof I am made a minister, and can bear testimony that it has in it the power of God to save. Then why should we be ashamed? I know that the world looks upon us as a set of fanatics, and many that profess Christianity heartily despise us. The Saints of God have been despised in every age: it has been so from the beginning.

Noah was a preacher of righteousness

for 120 years, and he had little success. The people in his day looked upon him as a fanatic, and the Gospel that he preached was "foolishness" to those that heard it. Yet it was the power of God and salvation to him and his family.

The Gospel had the same power in the days of Abraham, Melchisedec, Moses, and the Prophets. Israel in ancient days had its power and enjoyed its blessings, and the Lord offered to make them the head of all nations, and he laboured diligently through his servant Moses to sanctify the people, that they might enter into his rest, and behold his glory while in the flesh. But Israel transgressed; and when they knew God, they did not worship him as God, and their foolish hearts were darkened, and they grieved the Spirit, and thereby lost the power and blessings of the Gospel. Hence the saying of the Apostle—"The Gospel did not profit them, not being mixed with faith in them that heard it." In consequence of their sin, they were in bondage through fear, and desired that the Lord might not appear unto them, but that Moses might go up to the mount and converse with the Lord, and communicate his will unto them. The Lord's wrath was kindled because of their folly, and he swore that they should not enter into his rest, and therefore gave them the laws of carnal commandments, and took from them the law of life, and Israel fell in the wilderness.

When we come down to the Jewish Prophets, we find that the same evil befel

^{T&G} them, because of the testimony they bore. They were despised by the people unto whom they were sent; they were persecuted, driven, cast into lions' dens, and furnaces of fire, and many suffered death, not accepting deliverance. Why were they persecuted? Because the principles that they advocated had in them the power of God, and it laid the axe to the root of every tree that did not bring forth good fruit.

Now, in speaking of the power of God embraced in the Gospel, in what does it consist? It gives a man power to understand the mind of God. It enabled a Daniel to shut the mouths of lions, the three worthies to quench the violence of fire, women to receive their dead to life, the ancient Apostles to cast out devils, to rebuke evil spirits, to speak with tongues, and to prophesy. It enabled a Paul to gaze into the third heavens, and bear and see things that were unlawful for man to utter. It enabled a John, while upon the isle of Patmos, to commune with angels, and to look down through unborn time, and tell what should transpire in the 19th century. He saw the angel that should fly through the midst of heaven, having the everlasting Gospel to preach to those that should dwell upon the earth when God should set up his kingdom which should stand for ever. All these manifestations are through the power of God embraced in the Gospel, which secures unto man the Spirit of truth, "which searcheth all things, yea, the deep things of God." Yet, strange to tell, those very men were despised and rejected because of their testimony.

The history of six thousand years, which has been handed down to us for our profit and learning, should be a warning to this generation. But, notwithstanding the warning that has been given, the people of the United States have fallen into the same snare, and have shed the best blood of the 19th century, and I know it, and am willing to bear this testimony to all the world.

The Lord has made the people responsible in every dispensation for the truth revealed unto them. It was so in the days of Noah and Moses, and also in the days of Christ. When he sent forth his Apostles, the word of the Lord through them to the people was that those who believed and were baptized should be saved, and that those who believed not should be

damned, without one exception; and the people's unbelief could not change the immutable decree of Jehovah. It is the same in this age of the world. The voice of the Lord unto his servants is, Go and preach the Gospel to every creature: he that receiveth it and abideth therein shall be saved: he that receiveth it not shall be damned.

Although they may kill the Prophets and Apostles, and stone those that are sent unto them, it will only increase the weight of their own transgression. Truth remains the same, and the purposes of God will roll on, and all men will be left without excuse.

There is in man a divinity, which, if brought to the light, can discern spiritual things; else he could not be made accountable. But men cannot judge spiritual things while in the dark, for light is the only principle by which things temporal or spiritual can be seen, comprehended, or understood: and this is their condemnation—they will not come unto the light. The servants of God come forth bearing testimony of the truth, and the people are stirred up to anger, through fear, because it lays the axe at the root of every tree that does not bear fruit.

The effects of the Gospel are the same in every age, not only upon the Saints, but also upon their enemies. It draws the dividing line, and separates light from darkness: then comes the warfare for the mastery. Jesus said—"I come not to bring peace, but a sword, and to cause the son to be against his father, and the father against the son, the daughter against her mother, and the mother against her daughter; and a man's foes shall be those of his own household." It is the same to-day, and this is a strong evidence in favour of the truths that we preach.

The Saviour said—"My sheep know my voice, and they will follow me; but a stranger they will not follow." The Lord has set his hand for the last time to recover his people, and Israel must be gathered, in fulfilment of the covenants made to the fathers. Israel is scattered among all nations of the earth. Who are they? and how can they be known? I will give you a key whereby you may know whether you are of Israel or not. I have already quoted the words of the Saviour where he says, "My sheep know my voice." Now, when a servant of God declares unto you those heavenly truths upon which

DISCOURSE.

depend the salvation of the children of men, it is as the voice of the true shepherd. Now, if you can understand that voice, and find in your hearts a love and reliance for the same, and obey its precepts, and continue therein, keeping yourselves pure, by this you may know that you are the seed of Abraham, and heirs to the promises made to the fathers. The Patriarchs may lay their hands upon your head and declare unto you your genealogy by the Spirit that is in them, yet you have a more sure word of prophecy, even the Spirit of truth, that brings all things to your remembrance, and will show you things to come. It is the day-star that will shine in your hearts until the day dawns upon your understanding.

The Lord said, by the mouth of Isaiah, that he would make a covenant that should make the seed of Israel known among the Gentiles, and their offspring among the people, and cause all that see them to acknowledge that they are the seed that the Lord hath blessed. That day is near at hand, and all that have eyes shall see the fulfilment of that prediction.

Christ, in speaking of the parable of the wheat and tares, said that in the harvest (which is the end of the world,) he will gather his wheat, which are the children of the kingdom, into his garner, which signifies a place of safety; but the wicked, which are the tares, shall be burned up. The Lord says that he will come upon the world as a thief in the night, and the wicked are to be destroyed by the brightness of his coming. Is it reasonable to suppose that such an event would transpire, involving the fate of the world, without a messenger being sent to warn the people and give them an opportunity of receiving the Gospel? He rained up a Noah as a messenger before the flood, to warn the people of their approaching danger; a Lot in the city of Sodom. The Jews were warned, before the destruction of their devoted city, by the Son of God himself; and the Lord says, through the Prophet Malachi, speaking of his second coming, "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly cometo his temple: but who may abide the day of his coming?"

I would ask this generation a question— "Where is the "garner" of the Lord, and the "temple" into which the Lord will

come? The "garner" referred to is a place in America, where the Saints are to be gathered together, and the wicked who were left in the field are to be burned up. Then the Saints are to go forth upon the face of the earth and grow up as calves of the stall, and the wicked will be ashes under the soles of their feet. "The meek shall inherit the earth." The "temple" unto which the Lord will come will be in Zion, the centre of which will be in Missouri, one of the United States.

The Prophet says—"When the Lord shall build up Zion, he shall appear in his glory." The Prophet declares that the dwellingplace of the Lord shall be in Zion. It is to become the head and seat of government: hence the saying, "The law shall go forth from Zion."

Notwithstanding the testimony of all the ancient Prophets, and of those that are raised up in the present day, yet the day of the Lord will come upon this generation as a thief in the night. Like all former ages, they put far from them the evil day.

The Lord says—"Although my arm is stretched out all the day long, they will harden their hearts, and will not come unto me." "But if they will repent, I will build up my kingdom in their midst;" but if not, it shall be taken from them, and built up among the remnants of Israel." The United States have rejected this offer: they have driven us from city to city, and from place to place, until we find ourselves located in the "valleys of the mountains," in the midst of the literal descendants of Israel, and the promises of God fulfilled to the very letter. Gentiles do not comprehend it: they have eyes, but they see not; hearts, but they understand not. But you, who are called to be Saints, flee into Zion for safety. Go ye out from Babylon, that you partake not of her sins, and receive not of her plagues.

The Lord says, "After the voice of my servants comes the voice of judgments." He will plead with all flesh, and the nations will soon realize the truth of these sayings, and many will yet learn righteousness and flee to Zion for safety. Joseph Smith prophesied over twenty years since that the great confederation of the United States should be broken up, and the North and the South should go to war with each other. That saying is fulfilling just as fast as time and circumstances will allow. It is even now at their very doors. When that shall take

place, all Europe will be involved in the same difficulty. Seeing that these things are at hand, let the Saints take warning and flee unto Zion.

Keep yourselves pure; do not suffer yourselves to be defiled through transgressions, that you may realize the great object in view. Israel will obey; the Gentiles will not. The time will come when all classes of men will go to Zion; but none but the pure in heart can dwell there. I have seen this fulfilled in part already. The Lord says that he will purge Zion with the spirit of judgment and with the spirit of burning. The hypocrites in Zion shall be afraid, and sinners will flee away. "The pure in heart shall see God." Some of the Saints stumble because of the imperfections of others; but this should not be. You should learn the difference between the imperfections of men and true principle. When men continue faithful, the Spirit of God will not leave them, whatever may be the conduct of others.

You should serve the Lord because you love his attributes. You should practise virtue for the love of it; and those that observe and practise those things will be beloved of the Lord; and if need be, the Lord will send his angels to gather up all such from the four corners of the earth.

Man is an independent being in his own sphere, and has power to choose the good and refuse the evil. This makes him an accountable being, and responsible for his own acts.

I thank God that I live in this age of the world. I cannot say, like one of old,

HISTORY OF JOSEPH SMITH.

(Continued from page 377.)

[November, 1843.]

Has the majesty of American liberty sunk into such vile servitude and oppression, that Justice has fled? Have the glory and influence of a Washington, an Adams, a Jefferson, a Lafayette, and a host of others, for ever departed; and the wrath of a Cain, a Judas, and a Nero whirled forth in the bowldry of hell, to sprinkle our garments with blood, and lighten the darkness of midnight with the blaze of our dwellings? Where is the patriotism of '76? Where is

O that my lot had been cast when righteousness was upon the face of the earth! Men will be rewarded according to their works, and I rejoice that I have been accounted worthy to assist in the building up of Zion and to combat the errors of this present generation.

The foundation is already laid of a kingdom that shall stand for ever. Not many years hence it will roll down from the mountains like a mighty stone, and grow into a kingdom that shall fill the whole earth, while the kingdoms of this world will become as the chaff of the summer threshing-floor, and pass away, and no place shall be found for them. The cities of Zion will spread abroad, and their towers shall point to the heavens, and the glory of the Lord shall rest upon his people.

Let me now exhort you to be united. Let the fear of the Lord be before your eyes continually. Were this the case, you would not dare to sin. There is not one of you but what would be ashamed to sin even in the sight of brother Gates. But when you forget the Lord, then is the time you fall into transgression. If you could realize in the smallest degree the effect of transgressing a known law of God, you would walk carefully and prayerfully the remainder of your days. Although you might repent and find forgiveness, you should remember that a thing once done can never be undone. Then let us all watch and pray that we enter not into temptation, is my prayer. Amen.

the virtues of our forefathers? and where is the sacred honour of freemen?

Must we, because we believe in the fulness of the Gospel of Jesus Christ, the administration of angels, and the communion of the Holy Ghost, like the Prophets and Apostles of old,—must we be mobbed with impunity, be exiled from our habitations and property without remedy, murdered without mercy, and Government find the weapons and pay the vagabonds for doing the jobs, and give them the plunder into the bargain? Must we, because we believe in

enjoying the constitutional privilege and right of worshipping Almighty God according to the dictates of our own consciences, and because we believe in repentance, and baptism for the remission of sins, the gift of the Holy Ghost by the laying on of the hands, the resurrection of the dead, the Millennium, the day of judgment, and the Book of Mormon as the history of the aborigines of this continent,—must we be expelled from the institutions of our country, the rights of citizenship, and the graves of our friends and brethren, and the Government lock the gate of humanity and shut the door of redress against us? If so, farewell freedom! adieu to personal safety! and let the red hot wrath of an offended God purify the nation of such sinks of corruption; for that realm is hurrying to ruin where vice has the power to expel virtue.

My father, who stood several times in the battles of the American Revolution, till his companions in arms had been shot dead at his feet, was forced from his home in Far West, Missouri, by those civilized or satanized savages, in the dreary season of winter, to seek a shelter in another State; and the vicissitudes and sufferings consequent to his flight brought his honoured grey head to the grave a few months after. And my youngest brother also, in the vigour and bloom of youth, from his great exposure and fatigue in endeavouring to assist his parents on their journey, (I and my brother Hyrum being in chains, in dungeons, in Missouri, where they tried to feed us with human flesh) was likewise so debilitated that he found a premature grave shortly after my father; and my mother, too, though she yet lingers among us, from her extreme exposure in that dreadful tragedy, was filled with rheumatic affections and other diseases, which leave her no enjoyment of health. She is sinking in grief and pain, broken-hearted, from Missouri persecution.

O Death! wilt thou not give to every honest man a *heated dart* to sting those wretches while they pollute the land? And O Grave! wilt thou not open the trap door to the pit of ungodly men, that they may stumble in?

I appeal to the 'Green Mountain Boys' of my native State to rise in the majesty of virtuous freemen, and by all honourable means help to bring Missouri to the bar of justice. If there is one whisper from the spirit of an Ethan Allen, or a gleam from the shade of a General Stark, let it mingle with our sense of honour and fire our bosoms for the cause of suffering innocence, for the reputation of our disgraced country, and for the glory of God; and may all the earth bear me witness, if Missouri—blood-stained Missouri, escapes the due demerit of

her crimes—the vengeance she so justly deserves, that Vermont is a hypocrite, a coward, and this nation the hotbed of political demagogues!

I make this appeal to the sons of liberty of my native State for help to frustrate the wicked designs of sinful men. I make it to hush the violence of mobs. I make it to cope with the unhallowed influence of wicked men in high places. I make it to resent the insult and injury made to an innocent, unoffending people, by a lawless ruffian State. I make it to obtain justice where law is put at defiance. I make it to wipe off the stain of blood from our nation's escutcheon. I make it to show presidents, governors, and rulers prudence. I make it to fill honourable men with discretion. I make it to teach senators wisdom. I make it to learn judges justice. I make it to point clergymen to the path of virtue. And I make it to turn the hearts of this nation to the truth and realities of pure and undefiled religion, that they may escape the perdition of ungodly men: and Jesus Christ, the Son of God, is my Great Counsellor.

Wherefore let the rich and the learned, the wise and the noble, the poor and the needy, the bond and the free, both black and white, take heed to their ways, and cleave to the knowledge of God, and execute justice and judgment upon the earth in righteousness, and prepare to meet the Judge of the quick and the dead, for the hour of his coming is nigh.

And I must go on as the herald of grace,
Till the wide-spreading conflict is over,
And burst through the curtains of tyrannic night;
Yea, I must go on to gather our race,
Till the high-blazing flame of Jehovah
Illumines the globe as a triumph of right.

As a friend of equal rights to all men, and a messenger of the everlasting Gospel of Jesus Christ, I have the honour to be

Your devoted servant,
JOSEPH SMITH.

S. Rigdon spoke.

P. P. Pratt confessed he was wrong in one thing in Missouri; that is, he left alive, and left them alive; and asked forgiveness, and promised never to do so again.

P. P. Pratt offered to deliver the President's "Appeal to the Green Mountain Boys" to all the large towns in New York, if he could have a copy.

The President offered a copy, and it was voted that Elder Pratt shall have this mission granted him, and voted in addition that he go to all the towns in Vermont.

The Chairman spoke.

The Mayor spoke. Said he rose to make a confession, that he used all his influence to prevent the brethren from fighting when mobbed in Missouri. If I did wrong, I will not do so any more. It was a suggestion of the head. He would never do so again; but when the mobs come upon you, kill them. I never will restrain you again, but will go and help you.

The Chairman spoke again; acknowledged his wrong; said he would never put his hand on brother Hosea Stout's shoulder again to hold him back when he was abused.

John Taylor spoke of Missouri; said he would never submit to such treatment again.

Mayor spoke again. If I do not stand with those who will stand by me in the hour of trouble and danger, without faltering, I give you leave to shoot me.

Mayor read a letter in reply to one he wrote to Henry Clay.

P. P. Pratt stated that the history of the persecution was put into the hand of H. Clay.

Motioned by Joseph Smith, That every man in the meeting who could wield a pen write an address to his mother country. Carried.

Mayor read the Memorial to Congress. The State rights doctrines are what feed mobs. They are a dead carcass—a stink, and they shall ascend up as a stink offering in the nose of the Almighty.

They shall be oppressed as they have oppressed us, not by "Mormons," but by others in power. They shall drink a drink offering, the bitterest dregs, not from the "Mormons," but from a meaner source than themselves. God shall curse them.

Adjourned till next Monday evening, early candle-light.

At ten, a.m., rode out with Mr. Jackson. At home all day.

The "Appeal to the Green Mountain Boys" sent to press.

Severe frost, so that the ice is on the water in the house.

W. L. D. Ewing writes to Major John Bills—
"The foregoing opinions constitute my reason for refusing to issue the warrants in your favour. I am not satisfied myself entirely of the correctness of the opinions of the Attorney-General. If you should be dissatisfied with the decision, I would

advise you to raise the question before the Supreme Court, which will be in session on the 2nd Monday of December. I am more anxious that this should be done because I wish to be satisfied whether I was correct or not in issuing warrants to you in the spring. Be pleased to advise me on the subject."

Respectfully,
W. L. D. Ewing, Auditor."

Enclosing the opinion of the Attorney-General, Josiah Lamborn, as follows:

* Springfield, Illinois, Nov. 30, 1843.

I have examined the claim of J. C. Bennett as Brigade-Inspector of the Nauvoo Legion, and it is my opinion that the claim should be disallowed.

The Legislature, in giving authority for the organization of a body of "independent military men" at Nauvoo, intended, no doubt, that all expenses, &c., except "their proportion of public arms," should be defrayed by the city and its privileged Legion.

They occupy a novel position, disconnected from the military communities of the whole State, and in no way subject to the regular military officers, possessing an exemption even from subjection to the general military laws, with a law-making power invested in their own Legion. It is not reasonable to suppose that the Legislature would confer so many exclusive favours, and yet pay those who profit by this condition of things as much as is paid to regular militia officers.

In the absence of any express provision by law to authorize the payment of the claim, I can see nothing from which an authority of the kind could be derived, and therefore advise accordingly.

J. LAMBORN, Attorney-General.

And copy of letter from J. N. McDouall to General W. L. D. Ewing:

* Springfield, Illinois, Nov. 30, 1843.
General W. L. D. Ewing, Auditor, &c.—

I have examined the claim of John Bills, Brigade-Major of the Nauvoo Legion, for services under the 53rd section of the militia law, and have arrived at the conclusion that the Nauvoo Legion are not to be considered as a part of the regular militia of this State, and that the general law has no further application to them than is expressly provided for in the law authorizing their organization. The law providing for the organization of the Legion making no provision for the payment of its officers by the State, it is my opinion that the above claim ought not to be audited.

The Legion was organized by the City Council, is subject to their control for the purpose of enforcing their ordinances. It is entirely independent of the general military law, may have a different organization, make laws for its own government, and seems evidently designed to sustain the municipal authorities of Nauvoo. If there are expenses to be paid, the municipality of which they form a very important element must meet them. I am, with great respect,

Your obedient servant,

J. N. McDougall."

Mr. Ewing reported to Major Bills that the returns made out (for Mr. Bills), and sent to the State Department, were the best reports by any brigade-major in the State, and did him great credit; the refusal to pay him for his services is a mere pretext.

As the Nauvoo Charter requires that the Nauvoo Legion shall perform the

same amount of duty as is now or may hereafter be required of the regular Militia of the State, and shall be at the disposal of the Governor for the public defence and the execution of the laws of the State, and be entitled to their proportion of the State arms, and were it not for the prejudice against us on account of our religion, his claim would have been paid without a word of complaint.

Friday, December 1st. At home. In the evening, walking out and administering to the sick.

At noon, Dr. Richards called on me to get a petition to Congress for an appropriation to improve the Rapids.

I continue to receive letters from Elders in the different States, giving news of the progress of the work.

Clear and cold day. Some ice floating in the river.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 23, 1860.

THE characteristic work of the ministry in these lands can properly be termed missionary labours. To successfully direct the labours of the ministry has been the studied object of those who have had the honour to preside over this Mission during the various stages of its progress for the last twenty-three years. The different means adopted for the advancement of the work during this time have been both extensive in their arrangements and salutary in their effects, differing at times, circumstances, and opportunities have made it necessary, each having been attended with that success which indicates the timely and wise application of the means used.

The free and gratuitous distribution of tracts has been the leading missionary arrangement amongst the people. For ten or twelve years past it has been looked upon as the sure means which would contribute largely to the future advancement of this work. How far such expectations may be realized, time alone must determine. However much we may value the written word, our experience teaches us that it is only an auxiliary means to the propagation of the Gospel. This mission has contributed many thousands of pounds for the purchase of tracts; regularly-organized arrangements have been entered into for their distribution; and it can justly be said to have been the basis of our missionary operations. Most of the large cities, as well as a large portion of the rural districts, have been liberally supplied with tracts. Generally speaking, they have been left at the houses of those who could not be approached in any other way; and when the time came to replace them with new ones, it was done without even knowing whether they had been read or not. If they had read

them, we were kept in ignorance as to the result, and consequently were not prepared to meet any objection that might arise in their minds. That interest which is so necessary to stimulate us in our labours amongst the people died for want of the proper objects to bestow it upon. In this manner the tract distribution has worked itself into all the phases and characteristics of the missionary operations of the world. We must, however, say that the untiring zeal, energy, and perseverance of the Saints in this labour are certainly most praiseworthy; and we sincerely trust that the years of labour and anxiety, together with the means which they have contributed so liberally according to their ability, may not be in vain.

In the first introduction of the Gospel in this land the distribution of tracts was attended with better success than it has been for the few years past. In many respects these labours have been peculiarly fitted to the times and stages of the progress of this work. For the last few years there has been a perceptible change in the feelings and spirit of the people. Society have taken into their social, religious, and political compacts foreign and extraneous elements, which are sapping the foundations of their political governments, and driving the religious world into infidelity, and strewing the country with moral wrecks. This fermentation is felt throughout the whole framework of society, and it is working that change which we behold in the world. The course pursued by us in former times in many respects is not adapted to the wants and feelings of the people now; and were we to continue our efforts in the same line of direction, the parallel between the wants of the people and the means made use of to meet them would be lost. While the disturbed, uneasy, and downward tendency of society is to be observed in the world, it is also true that time has left its impressions and stamped for us the future. Ours is an advanced movement. The Gospel embraces all the science of life and government; and if we, in the development of the great plan, devote all our energies in one direction, we necessarily lose the importance that is attached to another portion of the same great work. This may not be so fully appreciated and understood by the Saints abroad, their labours having been almost exclusively of a missionary character. Ours for the present is to carefully study the spirit of the times and its effects, religiously and politically, upon the hearts of the people; and particularly to live so as to keep and retain within ourselves the good Spirit which the Lord confers upon the faithful, that we may be fully prepared to meet every emergency by wisely adapting ourselves to the circumstances and times, giving a portion to all in due season.

Our experience in the past is not to be thrown away. To us it is a source of knowledge and individual property—that which we must possess. If our experience was always the same, there would be no increase or advancement in knowledge. Hence the progress which this work has made is by reason of the increase of knowledge in the hearts of the Saints, which has flowed to them through the channels of the first principles of the Gospel, and that which they could not obtain without an experience. This knowledge we should carry with us in all our missionary labours, which will enable us to rightly understand and estimate men and things, qualifying us to meet every state and condition in society, and enabling us like a master-workman to give a timely portion to all.

Reflection teaches us that the most effectual means of preaching the Gospel has been through those who have carefully followed the instruction which was given by revelation in the early rise of this Church. Those who have received this Gospel are called upon to warn their neighbours. After we have been made acquainted with the truth, it becomes our duty to faithfully bear that testimony to our friends and associates. There are those with whom we are connected in our various pursuits and

private walks in life over whom we have an influence for good. Then let it be our first duty to earnestly and fervently feel after them, and bear a faithful testimony of the Gospel.

Oftentimes a few minutes' conversation will do more towards convincing them of the truth than all the tracts they can read. Besides, if they have any objections, we are prepared to meet them. The plain principles of the Gospel, together with the Holy Spirit, and what our experience has taught us, will do more towards saving the honest in heart than the abstruse and metaphysical reasoning of the most profound logician. Plain matters of fact—real life, accompanied with that earnestness which belongs to the truth, are the means which the Lord has so singularly blessed in the preaching of the Gospel.

We do not wish to be understood, from what we have already said, that the Saints are to throw away or sell their tracts for waste paper. We wish them to use tracts as auxiliary means to spread the truth, making their personal instructions, visits, and testimony the basis of our missionary operations. We feel persuaded, if the Saints will take hold of this work, under the direction of the Priesthood, with as much zeal and energy as they have manifested formerly in the distribution of tracts, that by the time this year shall close our numbers will be increased some thousands in this Mission.

A FEW HINTS TO THE PRIESTHOOD.—It requires much wisdom, experience, and self-government to regulate our ministerial labours and intercourse with the world, so that a consistency becoming the truth may be equalized throughout all our actions. Nothing can be more satisfactory to an Elder in Israel than the reflection that, after years of labour, he has drawn, like the prudent bee, from surrounding circumstances, the honey of every flower. Some have handled the sacred things of this kingdom as though they were exclusive property, and belonged alone to themselves. The faith, confidence, and integrity of the people should be treated as sacred as the prayers of the Saints are in heaven. Unpleasant, indeed, must be the reflections of those who find themselves, through ambition, vanity, or pride, pursuing an extreme course. In doing so, we too often indulge in the hope of many things which we shall never realize, and which a medium course would teach us never to expect. It is too often the case, when men are restrained from indulging in every vanity and ambition, that they are ready to apostatize from the little which they have received. They are not satisfied to live with their brethren, but wish to appropriate to their own use the heritage of the Lord. It is not this class of men who have built up this kingdom. They are like the multitude that followed after our Saviour anciently, who did so because they ate and were filled; and unless the loaves and fishes continue to be parcellled out to them, they are ready to deny their Lord. The interest which they manifest is altogether of a selfish nature; and unless they can be furnished with a new coat at every turn of the fashion, and see every new play at the theatre, and take several pleasure excursions during the season, they cannot support that self-styled dignity and importance which they have attached to themselves. Besides, many who are married think it important that they should show their wives through their field of labour every few months. This feeling of pride and vanity, together with the money calculations to sustain it, has become the engrossing topic with many. To keep up this show and style, different means have been adopted for raising the money to enable them to do so,—such, for instance, as private collections, concerts, tea-parties, &c., for which the sale of tickets has been urged upon the Saints so

TWENTY-EIGHT YEARS' EXPERIENCE, ETC.

strongly that it amounts to but little else than compulsion. Throughout the whole it has been managed with an especial eye to the profits.

We have no objection to the Saints meeting together in a social capacity, and paying for what they get; but we do most solemnly protest against its being carried on for the sake of the money which the Elders can squeeze out of the poor. Pastors and Presidents should be the fathers and guardians of the people, and the first to check anything of this kind that may be going on; but we regret to say many of them have been mixed up in these matters. More anon, if necessary.

TWENTY-EIGHT YEARS' EXPERIENCE AMONG THE LATTER-DAY SAINTS.

BY ELDER MILO ANDREWS.

The writer of the above sketch was residing in Huron County, Ohio, when the world was startled by the strange news that the Lord had, by the ministration of a holy angel, revealed that there was a record of the earlier inhabitants of the vast continent of America about to be brought forth for the benefit of mankind. I was then living on the banks of the Vermilion river, where extensive forts had once been filled with human beings, whose only history known to man were their mouldering mounds of bones and their ancient fortifications, which now lie in ruins.

How often, O how often have I, whilst digging out their bones and examining their skulls, wished that they would speak and let me know their origin! In consequence of my peculiar feelings, I was prepared to investigate the subject of the new discovery. Early in the spring of 1832, I had the privilege of seeing a man that was acquainted with Joseph Smith, who, it was said, had taken from the earth the plates that contained the history of that people whose history I was so anxious to know. He had with him the Book of Mormon, which he said had been translated from the plates by Joseph Smith. He also informed me that Joseph Smith had organized a Church called the Church of Jesus Christ of Latter-day Saints, and that he was an Elder of that Church. From him I obtained the Book of Mormon. On reading this history, I found, to my great satisfaction and joy, that which I had so long desired. But

then a question of much importance was before me, which was this: If the history was true, then was the doctrinal part also true? This was indeed a question of importance. How to demonstrate it I did not know. I had read in the New Testament Scriptures, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraidth not." I also found that Christ had said that if any one would obey his doctrine, he should know for himself. Consequently, after comparing the doctrinal part of the Book of Mormon with the doctrines of the New Testament Scriptures, I found that they very well harmonized. It is true that in consequence of the many councils and synods that have given the Jewish Scriptures their own rendering, they have left out some of the plain and precious parts; but in the main they agree. Finding this out did not give me the knowledge that I desired. The question was, "How shall I get the much desired information?" "Obey" was the word of the Elder, who said that he was authorized to declare that I should get the "Holy Spirit" by doing so, by which I could testify of the truth as well as himself. But I was afraid of being led astray or deceived. However, after much prayer and fasting, I went into the water with a humble heart as I had power to possess, asking the Lord to help me in the days of my much anxiety to know the truth; and, to my unspeakable joy, the Lord in his infinite goodness gave me that assurance, which

has remained with me from that day to this; for which I feel truly thankful.

In March 12th, 1832, I found myself in the kingdom of God, which Daniel said should be set up in the last days and should stand for ever. From that time till the present I have felt the force of that saying of Jesus where he says, If ye were of the world, the world would love its own; but because I have chosen you out of the world, therefore the world hateth you, and will say all manner of evil against you. In consequence of the gradual onward progress of the work of the Lord, the "prince of darkness" has inspired men, from an individual or town constable up to the Congress of the United States, to oppose the truth,—all with the same results, the governments being just as powerless as individuals. Why all this lack of power? I will say—Because the Lord holds the nations of the earth in his hands, and is able to defend and will defend his own cause on the earth. At different times many have predicted the entire downfall of "Mormonism," as they call it: at the same time it was taking deeper root than ever in the hearts of the people; and so it will continue to do, until the sound thereof shall reach all nations, and the honest in heart have a chance to obey the Gospel.

It has been my lot to witness all the persecutions that have fallen upon this people collectively. Our enemies say that we are persecuted because we are transgressors of the law. I will say, as an eyewitness to what has transpired in the presence of High Heaven, that it is because the axe of truth is in our hands. It is at the root of every false and corrupt tree, and it will not be taken away till the trees are hewn down and cast into the fire.

Notwithstanding the apparent severity of the above, and many other direct declarations of inspired men in regard to the fate of the wicked, Joseph Smith, unto whom the Lord revealed himself, was full of kindness and love for the salvation of the present generation. He was like our Lord who, while looking at the Jews and their devoted city, was led to exclaim, "O Jerusalem, Jerusalem, how oft would I have gathered thy children together, as a hen gathereth her brood under her wings; but ye would not. Behold, your house shall be left unto you desolate,"—your

temple, the idol of your hearts, shall be thrown down, and not one stone left upon another. Joseph and his brethren have looked upon the present generation whilst they have travelled through the crowded towns and cities of earth; and had the people known that they held in their possession the treasures of eternal life, and that the book of "Mormon" was a Divine revelation, they would not have killed him and others any more than the Jews would have killed Jesus if they had known that he was the Christ. But, in the absence of this knowledge, they thirsted for innocent blood; they pursued him, his brother Hyrum, and others unto death; and thus the best blood of the nineteenth century smokes to heaven for vengeance upon the perpetrators of the foul deed and upon the nation that suffered it. But as the attestator is now dead, so far as the mortal tabernacle is concerned, his testimony is now in force upon all the world. I would, therefore bear my testimony to the inhabitants of the earth that he (Joseph Smith) was a Prophet of the living God, and I know it. The inquirer will ask, How?

1st. I will say that the words of the angel who authorized him to make the promises to those who would obey were literally fulfilled with me. 2nd. Because the Prophets of the Lord in former days have testified that a kingdom bearing all these characteristics should be organized in the last days. 3rd. Jesus and his Apostles have borne witness of the same. 4th. Because it is reasonable and abundantly confirmed by the signs of the times. 5th. Jesus says that a corrupt fountain cannot send forth sweet water, nor yet a corrupt tree bring forth good fruit; neither do men gather grapes from thorns, or figs from thistles. In consequence of my long and intimate acquaintance with Joseph Smith, I know that he was a good man and a great Prophet, because that which he prophesied has come to pass. Brigham Young, by the same rule, is equally entitled to my testimony as a man of God. His only desires are to benefit to the utmost of his ability the present generation of men. As far as I have ability, I am willing to bear this testimony to the inhabitants of the earth, and pray the Lord to accompany this testimony with his Holy Spirit to all the honest in heart. Amen.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—In this age of excitement and rapid developments, everybody is on the look out for exciting news and startling passing events. Wars, rumours of wars, anticipated invasions, increase of armies and navies, alarming schemes of ambitious and dangerous kings and emperors, revolutions, changing of dynasties, great political moves and changes, with a thousand and one events of a corresponding kind, seem to make up the characteristic news of the age. If the week fails to bring abundance of such, people conclude in disappointment that there is no news. As far as England, France, and Germany are concerned, there is very little exciting news this week. A moment of comparative calm and rest has come, and difficulties are withdrawn or covered over for a time. The news and passing events of this week are of a negative character. Opportunity is given for people to breathe, and, like prize-fighters in the ring, the fighting men of various weights and kind are resting fatigued on their seconds' knees. First in order it may be noticed that the Reform Bill has been withdrawn. Lord John Russell withdrew his bill to relieve the country of a troublesome matter, and to allow the English Parliament to turn its attention to more urgent matters affecting the interest and defence of the nation. He promised, however, to produce another bill early next session. Mr. Disraeli complimented his Lordship, and thought that in the present state of the business of the country, Government had pursued a wise and not undignified course. Mr. Bright also stated that he did not blame Government for withdrawing the bill. Next in the order of news and passing events may be noticed that an interview is to take place between Napoleon and the Prince Regent of Prussia. It is understood that the Emperor of the French proposed the meeting. Other German sovereigns will be present, and it is said that Napoleon will be accompanied by two of his ministers. It is stated in official quarters in Paris that the interview was proposed by the Emperor with the object of calming the uneasiness of the German people, and re-establishing the international relations of France and Germany on a basis of mutual and absolute confidence. But somehow, in spite of the breathing time that has come, and the fair promises and good intentions of emperors, and the repentance and conversion of kings, everybody has not absolute confidence that swords are about to be beaten into ploughshares by the nations, and their spears into pruninghooks; neither is everybody quite satisfied that a millennial reign of politics, diplomacy, foreign relations, commerce, &c., has begun in Europe. Moreover there is a certain class of grumbling thinkers, (and thinkers are generally grumbler,) who are very far from being satisfied with the aspect of things, and not at all believers that peace and goodwill have begun among men within the last few days. Doubtless these thinking, grumbling sceptics are right; for breathing times and calms are often more treacherous than storms, conferences of emperors and kings more dangerous and threatening to the future than the meeting of armies, and a drawn battle ten times more ominous than a decided one. For instance, had the Reform Bill been passed instead of shelved, the question of reform in England would have been settled for years; but by its being put off to a more convenient season, the matter will grow bigger and bigger, and more radical and exciting, until it is settled. So self-evident is this, and so certain that a settlement must come, that every Government of the country, both Conservatives and Liberals, have to pledge themselves to a reform bill. To thinkers, then, the withdrawal of the Reform Bill is great news, and big with future events. It is in a similar light that the meeting of Napoleon and the German sovereigns must be viewed; and those who have watched the Emperor of the French must know that his diplomacy, promises, friendship, and softness are more to be feared than his rage or open warfare: in fact, they are persuaded that he is merely travelling to the same ends by another path. The Times, in a leader inquiring why the interview of the Emperor of France and the Regent of Prussia should fill statesmen with speculation and cabinets with conjectures, considers that the explanation is so notorious, that it would be mere affectation to dissemble the truth. People fear that it imports some new disturbance; that it is the first act in a new European drama; that Prussia will be sounded about the Rhenish Provinces as Sardinia was sounded about Savoy; that the temptation of equivalents may be again forthcoming, and that possibly some fresh annexation may ultimately follow a fresh conference and a fresh campaign. Before meeting the Emperor Napoleon at Baden, on Saturday, the Prince Regent of Prussia will have an interview with the King of Saxony. The German sovereigns expected at Baden are the Kings of Bavaria and of Wurtemburg, and the Grand Dukes of Baden and of Hesse-Darmstadt. The object is to remove the difficulties which divide the States of the Confederation into two distinct camps of principles and tendencies. General Garibaldi

is completely successful in Sicily. He has assumed the dictatorship of the country, in the name of "Victor Emmanuel, King of Italy," organized the military forces, and established a provisional government. On the first of June he issued the following proclamation:—"Sicilians,—Nearly always the tempest follows the calm, and we must prepare for the tempest, for as yet our object has not been fully attained. The conditions of the national cause were brilliant, the triumph was assured from the moment that a generous people, treading humiliating propositions beneath foot, resolved to conquer or die. Yes, our situation improves every moment; but that must not prevent our doing our duty and ensuring the triumph of the holy cause. Arms, then, and to arms. Sharpen your weapons, and prepare every means of attack and defence. For enthusiasm and *esprits* there will be time enough when the enemy is swept out of the country. Arms, then, I repeat it, and to arms. Who during these three days does not find some weapon to arm himself with is a traitor and a coward; and the people who fight amid the ruins of their burnt-down houses for the freedom and for the lives of their wives and children cannot be cowards and traitors.—G. GARIBALDI." He also addressed the following letter to his agent in Genoa:—"Dear Bertani,—I authorize you not only to make an advance or to negotiate a loan for Sicily, but, moreover, to contract any debt whatever, as we have here immense means to satisfy all claims.—Yours, ever, G. GARIBALDI." The Neapolitan troops, before evacuating Palermo, set fire to those of the houses which had escaped the shells, and numbers were thus burnt alive in their hiding-places. All about the neighbourhood of the Albergeria, says the *Times* correspondent, the air is charged with the exhalations of the corpses imperfectly covered by the ruins, and with that greasy smell occasioned by the burning of an animal body. Inside the houses the scenes were horrible. In the House of Commons, Lord Palmerston stated that three men-of-war were to be stationed respectively at Marsala, Messina, and Palermo, and four at Naples, for the protection of British subjects; that interference on behalf of Naples had been peremptorily refused by Austria, and probably by France; and that the English Government would speak plainly to the expected envoy of the Neapolitan Government regarding the barbarities perpetrated at Palermo. He said—"It was characteristic of bad governments like those of Rome and Naples, that they first drove their subjects to desperation, and having compelled them to revolt, they turned to friendly powers and demanded succour against the authors of the revolt, forgetting that they were the real authors of the revolution of which they complained, and for which the only remedy would be their own removal." Garibaldi is reported to have taken leave of some Italian officers, whom he restored to their regiments, with a pledge to see them shortly again at Naples. The recruits ordered to be raised in Abruzzi, Apulia, and the two Calabrias have disbanded themselves, and refuse further enrolment. The king's authority is looked on as worth but a few weeks' purchase. A new journal of Palermo, *L'Unità Italia*, comes out with the following motto at the head of its programme:—"One country—Italy. One king—Victor Emmanuel. One hero—Garibaldi." There is an insurrection in Turkey. Telegraphic advices were received in London yesterday evening from the Levant, announcing that a serious civil war had broken out at Lebanon. Thirty Christian villages had been destroyed. The Turkish troops and Mussulmen were massacring the Christians at Sidon. More troubles in India are looked for. The *Times* says that private advices by the last India mail, from a well-informed source, mentioned that a mysterious communication, like that of the "Chappattess," which preceded the mutiny, is circulating among the natives in the Behar districts. It consists of a written slip, to be passed from hand to hand—"Jugger-naut is closed! Distribute 500 copies, or your families are cursed!" The last Australian mail brings news of a rebellion in New Zealand, and a serious collision between the natives and British troops.

AMERICAN.—Political affairs in the States are fast approaching a crisis. The *New York Herald* seems painfully alive to the dangers and rocks ahead, and looks upon the Black Republican party, with Lincoln as their nominee, as frightful objects suggestive of all kinds of horrors of the "irrepressible conflict." Seward is no longer obnoxious now Lincoln is in the field. Seward is a martyr and an angel, and Lincoln the man who holds the doctrine—in fact who originated the doctrine of the "irrepressible conflict" between the North and the South. The *Herald* draws the following gloomy parallel of "party differences and partisan madness":—"When Titus had compassed Jerusalem with the Roman legions, and was vigorously prosecuting the siege, history tells us that the seditions of the Jews within the city ceased not, and that the factions continually waxed more bitter against each other, until all were involved in one common ruin. The madness that seized upon the Jewish leaders when the Romans were at their gates seems to-day to have seized upon the leaders of the Democratic party; and they exhibit among themselves their Eleazar, their John, and their Simon, making relentless war upon each other, in the face of the common enemy."